Registered No. M. 382.

Vol. XIII. No. 11. May 1913

THE LIGHT OF TRUTH

OR

THE SIDDHANTA DIPIKA AND AGAMIC REVIEW

You meet with joy, with pleasant
thought you part:
Such is the learned scholar's wondrous art!

Learning is excellence of wealth
that none destroy:
To man nought else affords reality
of joy.

MEYKANDAN PRESS
MADDOX ST., MADRAS, N.C.

CONTENTS.

1. TIRUMANTRAM OF ST. TIRUMULAR ... J. M Nallaswami Pillai B.A., B.L. 487
2. NAMMALVAR'S TIRUVIRUTTAM ... A. Govindacharya Svamin C.E., M.R.A.S. 493
3. INDIA—A PEEP INTO HER PAST ...T. M. Sachidanandam Pillai. 498
4. POETRY OF ST. APPAR ..E. N. Tanikachala Mudaliyar. 502
5. THE UNIVERSITY AND INDIAN LANGUAGES ... ... J. M. Nallaswami Pillai B A., B.L. 511
6. THE SAYINGS OF AUVAI ...R. R. Gunaratnam B.A. 519
7. KARMA AND RE-INCARNATION ... V. Muthukumaraswami Mudaliyar B.A. 523
8. THE AGAMIC BUREAU NOTES ...The Editor 531

Monthly Journal Devoted to the Study of the ĀGAMĀNTA or the ŚAIVA-SIDDHĀNTA Philosophy and Mysticism, Indo-Dravidian Culture and the Organ of the ŚAIVA SIDDHĀNTA MAHĀ SAMĀJA.

English Agents: Messrs. Luzac & Co., Opposite British Museum, London.
German Agents: Otto Harrassowitz, Leipzig.
American Agents: The Vegetarian Co., Inc., 618, Michigan, Boulevard, Chicago.

ANNUAL SUBSCRIPTION POST PAID.

Rs. 4 (INDIAN), 5s. 6d. or $ 1·25 (FOREIGN).

(FOR BONAFIDE STUDENTS HALF RATES).

Important Notice: All orders for the Journal, payments and remittances of every kind should be sent to the Publisher, "The Light of Truth", and business communications should be addressed to the Manager, "The Light of Truth", Madras, N.C.
While exchanges, contributions for insertion, and books for review are to be sent to Mr. J. N Ramanathan, Choolai, Madras, N.C.

உ. வே. சாமிநாதையர் நூல் நிலையம்
அடையாறு. சென்னை-20.

THE

LIGHT OF TRUTH

OR THE

Siddhānta Dipikā and Agamic Review.

A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta

VOL. XIII. MADRAS, MAY, 1913. No. 11.

TIRUMANTRAM OF St. TIRUMULAR.

First Tantra.

CHAPTER XXIV.

TEMPERANCE.

கழுநீர்ப் பசுப்பெறிற் கயந்தொறுந் தேராக்
கழுநீர் விடாய்த்துத்தங் காயஞ் சுருக்கு
முழுநீர்க் கள்ளுண்போர் முறைமை யகன்றோர்
செழுநீர்ச் சிவன்றன் சிவானந்தத் தேறலே. (1)

The cows won't drink in many pools if *Kaḻunīr* is got ;
Thirsting after *Kaḻunīr* their bodies shrink ;
They who drink toddy, They had left the path ;
The ambrosia of Śiva's Śivānanda is the water of life.

NOTE.

Kalunīr is the water in which rice is washed, and which is safely collected every day by the housewife, for feeding cow and cattle and is very fattening. When kept long, it turns into sour toddy or Vinegar. Cattle once accustomed to this drink, will not touch even the freshest water. The author compares the drink-crave to this. The only satisfying drink is the drink of Śiva's Bliss.

சித்த முருக்கிச் சிவமாஞ் சமாதியில்
ஒத்துச் சிவானந்த மோவாத தேறலைச்
சுத்த மதுவுண்ணச் சிவானந்தம் விட்டிடா
பித்த லிருத்தல் கிடத்தல்வீழ்க் காலே. (2)

2. Senses controlled, with Šiva,in Samādi becoming at-one,
In that pure state, one drinks the eternal nectar of
Sivānanda,
Then this Sivānanda will not leave him—
It is in the Lower state (Sakalāvasta, he lies down and
sits.

NOTE.

All acts, all karma, good and bad occur in the lower plane, but there is eternal peace and rest and Šivānubhava in the pure condition of the soul and from which there is no return.

The contrast is to the oblivion of the world attained by the sanctified and the physical and mental oblivion like death sought by drugs and spirituous liquor. See verses 5 and 6, Ch. xciii Kuraḷ.

காமமுங் கள்ளுங் கலதிகட் கேயாகு
மாமல முஞ்சம யத்துள் மயலுறும்
போமதி யாகும் புனித னிணையடி
போமய வானந்தத் தேற லுணர்வுண்டே.

3. Women and wine are for wretches fit,
Filled by Āṇava and deluded by heterodox sects
Thus are they ruined. To the Twin Feet of The Pure,
Attached, one enjoys the nectar of Ānanda.

NOTE.

Note how the author attacks in this and following verses the perverted teachings and practices of the Vāma-mārgis. There can be no comparison between the goals of this school and the truth.

There is no comparison between the pleasures of the one, and the Bliss of the Siddhānta. If ever any comparison was intended at all, it was in the method to be used in both practices. One has to lose oneself to secure the highest physical pleasure, and he has to turn his heart towards God and *lose* himself there to achieve the Goal.

வாமத்தோர் தாமு மதுவுண்டு மாள்பவர்
காமத்தோர் காமக் கள்ளுண்டே கலங்குவர்
ஓமத்தோ ருள்ளொளிக் குள்ளே யுணர்வர்கண்
ணாமத்தோ ரன்றே நணுகுவர் தாமே.

4. The Vāmi drinks wine and loses himself;
The lustful lust after lust and are confused;

The Yogi perceives the Light within the Inner Light ;
The chanters of the Vedas did the same that day
approach.

NOTE.

We have translated ஓமத்தோர், literally those who perform the Homa, as Yogis, and நாமத்தோர் as Vedic Rishis, as the reference is clearly to their esoteric practices and experiences. The author seems to suggest, that the eating of meat and drinking of wine sanctioned in the vedic rituals are only symbolical and should not be quoted as authority for all perverted practices. The *Pasu* killed at the sacrifice is our own *pasutva*, animality, egoity and not a real wild animal, and when this is slaughtered, one partakes of the heavenly nectar. Our egoity hides the Light which is ever shining inside, our own heart ; and we reach it when we become at-one with it by practising Tatvamasi or Šivohambāvana.

உள்ளுண்மை யோரா ருணரார் பசுபாசம்
வள்ளன்மை நாத னருளினின் வாழ்வுறார்
தெள்ளுண்மை ஞானச் சிவயோகஞ் சேர்வுறார்
கள்ளுண்ணு மாந்தர் கருத்தறி யாரே.

5. The inner secret They know not. They know not the
nature of Pasu and Pāsa ;
They know not to dwell in the Love of our gracious
Lord ;
They reach not the clear Light of Šivajñāna-Yoga ;
These palm-wine drinkers know not the object of their
life.

மயக்குஞ் சமய மலமன்னு மூடர்
மயக்கு மதுவுண்ணு மாமூடர் தேறார்
மயக்குறு மாயையின் மாமாயை வீடு
மயக்கிற் றெளியின் மயக்குறு மன்றே.

6. The fools that dwell in impure religious that delude
They drink the wine that cloud and gained no clearness.
(One thinks) to gain mahāmāyā over māyā is release.
Even the clearness gained after stupefaction is delusion
still.

NOTE.

The sense of the last two lines it is difficult to gather. The reference is to the vāmamārgi who thinks he is trying to transcend the world (māyā) by adoring Mahāmāyā (Goddess Kāli) but his practices only lower him still. It is not by such practices one can really get clear of his sense control.

மயங்குந் தியங்குங்கள் வாய்மை யழிக்கும்
இயங்கு மடவார் தம்மின்ப மேயெய்தி
முயங்கு நயங்கொண்ட ஞானத்து முந்தார்
இயங்கு மிடையறு வானந்த மெய்துமே.

7. Wine deludes and bewilders one, and destroys his truth ;
The swaying maidens, their sole pleasure gained,
They joyed ; not possessed of such silly knowledge,
They gained the Bliss that knows no bar.

இராப்பக லற்ற விடத் தேயிருந்து
பராக்கற வானந்தத் தேறல் பருகார்
இராப்ப கலற்ற விறையடி யின்பத்
திராப்பகன் மாயை யிரண்டிடத் தேனே.

8. Dwelling where there is neither night nor day,
Dwelling in the Blessful Feet of the Lord who knows neither night nor day,
I drank the nectar of Bliss without other thought.
I who dwelt in the day and night of Māyā.

NOTE.

The Lord is beyond all limitations of Time and space. He is the partless and magnitudeless point whose centre is everywhere. The soul is however fixed to the centre of the wheel of Samsāra and suffers in kevala avasta (night) and Sakala avasta (dāy).

சத்தியை வேண்டிச் சமயத்தோர் கள்ளுண்பர்
சத்திய ழிந்தது தம்மை மறத்தலால்
சத்தி சிவஞானந் தன்னிற் றலைப்பட்டுச்
சத்திய ஞானவா னந்தத்திற் சார்தலே.

9. Praying to the Sakti, The Vāmis drank palm-wine ;
The Sakti died, as they forgot themselves.

The True worship of Sakti is, attaining Šivajñāna
And merging in Satchit Ānanda.

சத்த னருடரிற் சத்தி யருளுண்டாஞ்
சத்தி யருடரிற் சத்த னருளுண்டாஞ்
சத்தி சிவமா யிரண்டுந்தன் னுள்வைக்கச்
சத்தியு மெண்சித் தித்தன்மையு மாமே.

10. When Šiva shows Grace, His sakti will also show;
When Sakti grants grace, Śiva will also do the same
When Sakti and Šiva, both he places in his heart
He attains real power and the eight siddhis.

NOTE.

Compare Verse 1, of *Koyinmūtta Tiruppadikam* of Tiruvāchaka for the mystical union of God and sakti and soul.

"The mistress dwells in midmost of Thyself;
Within the Mistress centred dwellest Thou;
Midst of Thy servant lip Ye both do dwell,
To me Thy servant ever give the grace."

(*Dr. Pope's Translation*).

தத்துவ நீக்கி மருணீக்கித் தானாகி
பொய்த்தவ நீக்கிமெய்ப் போகத்துட் போக்கியே
மெய்த்த சகமுண்டு விட்டுப் பரானந்தச்
சித்திய தாக்குஞ் சிவானந்தத் தேறலே.

11. Freedom from Tattvas, and delusion, and gain of self,
Removal of false Tapas, and gain of True Bhoga,
The swallowing of this apparent world and the gain of
Parānanda,
All these secures The nectar of Šivānanda.

NOTES.

Tattvas are 36 in number and are evolutes of Māyā. மருள் translated as delusion is the Ānavamala or Avidya as defined by St. Tiruvalluvar, Chap. 36, verse 1. When one dies to the World and its apparent pleasures, one gains his real self and the vision Pure. The swallowing of the world is the same act that is symbolised by God swallowing the poison; which at once showered ambrosia. See my Šiva Bhakta Vilas, Chap. II, for fuller treatment, (Indian Patriot, April 11, 1913).

யோகிகள் கால்கட்டி பொண்மதி யானந்த
போத வமுதைப் பொசித்தவ ரெண்சித்தி
மோகியர் கள்ளுண்டு மூடராய் மோகமுற்
றாறு மதத்தா லறிவழிந் தாரே.

12. The Yogis, breath controlled, the Bright moon's Bliss,
The ambrosial Food they gained with Eight-siddhis ;
The lustful drank wine and lusting, became fools,
And lost their senses wallowing in the six alien sects.

உண்ணீ ரமுத முறுமூற லைத்திறந்
தெண்ணீர் குரவ னிணையடித் தாமரை
நண்ணீர் சமாதியி னாடி னிரானலங்
கண்ணா ரொடேசென்று கால் வழிகாணுமே.

13. Dring ye the nectar opening the spring of Life ;
Reach ye the Twin lotus Feet of The Teacher of clear sense ;
Rest in samādhi, following Kundali's Sakti
And with breath duly controlled.

(End of First Tantra.)

J. M. N.

NAMMĀLVĀR'S TIRUVIRUTTAM.

(*Continued from page 430, fo No. 9, Vol. XIII.*)

Verse 35. (Pāl-vāy p-piṛai.)

Heading.—O'er and above the pain which Nightfall brought
A further pain—caused by the Breeze doth come
And make the Bride her lamentation raise! (Cp. *v. 77.*)

Text.—Bearing on her left waist her child—
The milk-mouthed crescent Moon, the West
A Fair-one, parted from her Lord the Sun
Owing to Nightfall having come,
Her lamentation hath begun;
What, to lovers of the World-Strider's Tuḷ'si-Wreath,
E'en this Nightfall hath left, (to wit, existence bare,)
E'en that residuum to wholly, rob me of,
Behold! here comes a Breeze of strongest power!
My very vitals, ah! it blows a way!

Explanation.—Denied enjoyment though enjoyment-time is come,
Our Seer, from eagerness to reach the Goal,'s aggrieved.
Him, moving—outward—things, as reminders pain,
And, to his pain, he thus expression giving, cries:—
"Where'er enjoy'ng-time 's near, e'en souls who're by sense of
Dependence ripe, as th' West-sun 'thout bile-stirring shines,
Lose all sense of the vast external world and are
Left but a knowledge of themselves and their own wants,
The consequence be'ng that their pain unbear'ble grows.
Of souls—charmed by the beauty of the Lord of all,
When, by the presence of reminding outward things,
The pain of parting from the Lord augmented is,
E'en their *existence* seems about to grow extinct!

Verse 36. (Tuzha'-neḍum-jūzh iruḷ.)

Heading.—The Bride's Friend doth describe the Bridegroom's cruelty.

Text.—E'en at this time when, shaped
As groping—endless—whelming Night,
Whole cosmic Ages long,
Erst never known, have come about,
The Lord, see'ng this girl 's mutt'ring e'er His Name and 's whelmed
With parting's ceaseless pain, doth not in mercy come!
How awful 's, O, the cruelty of th' Lord
Who threw down Laṅkā's palace-series long!

Explanation.—Our Seer's Friends, see'ng how intense his grief became
From stunning inability to brook delay
In see'ng the Lord although enjoyment-time is come,
Suspect the Lord of cruelty, and, vexed, exclaim:—
"The Lord doesn't mercy show; He knows, grief-crushed 's our Seer,—
(1) Dwelling in this gloom spreading world of vast extent'; (Psalm 24, Decad 95, *v.* 1.)
(2) By his sense of dependence, from self striving barred;
(3) Yet kept out of enjoyment at enjoyment-time,
(4) And, through impatience, made to think short-times prolonged
(5) And, gloom-whelmed, cry'ng—'th' Lord who me charmed, now hides Himself!'
Mercy as He was unto Mercy-Goddess' self (Psalm 11, Decad 67, *v.* 1, line 1; Bhaṭṭārya's Hymn to the Bliss-Goddess, *v.* 9.)
And Saviour unto Her when She came Sitā-shaped,
In our unhappy Seer's case hath proved otherwise!
E'en Sitā, ere She was relieved, was driv'n to cry:—
'Rāghav—famed as He is for Be'ng (1) 'All know'ng, (2) Grateful,
(3) And Merciful, (4) of Righteous Walk in *ev'ry way*,

Unmerciful 's grown through my ill-luck, I suspect!' (—
Rāmāyaṇa, v. 26. 13.=' (1) Khyātah, Prājñaḥ! &c.)"

Verse 37 (Koḍu-m-gāṛ-chilai-y-ar.)

Heading.—The Bride 's Mother grieves, picturing
The direful path—whereby the Bride,
To reach her absent Bridegroom strove.

Text.—Filled with the roar of drums—struck by
Young vet'rans who wield dire-bent-bows,
Habitual robbers of cows' herds,
Living be'ngs' cruel slaughterers
Who, with fleet legs, chase and escape,
Is that wide wild, walking through which
That she might reach her absent Lord,
Went the { deer / hind / stag / fawn } -eyed young girl—(1) whose waist
So thin and tender is, that it
Would break, e'en if 'tis gently touched,
(2) And whom, sinner inexpiable as I am,
I brought forth as the fruit of praising long, Kṛishṇa 's
Blest Feet which, like th' expanded—blooming—lotus, shine!

Explanation.—Our Seer, in his distress, view'ng calmly his new-born
Spirit of love-for-God, in manner follow'ng grieves :—
" With this spirit, to pass the wild—'Stray'ng' called,
Is hard indeed! Still young 's my love, I long to serve.
Me—weaned from all else, th' least ungodly, touch unnerves!
' When, through (1) Penance, (2) Study and (3) Thought in many a birth,
Souls grow sin-free, they, love for Kṛishṇa do attain,'
(= ' Jamāntara-sahasreshu, tapo - jñāna-samādhibhiḥ,
Narāṇām Kshiṇa-pāpānām, Kṛishṇe bhaktih prajāyate..)

This precious gift to me 's vouchsafed in Strayers' midst,
And many obstacles on all sides me surround,
Hanūmān saw our Model Lady in this plight :—
'*Not* her Dear-one, but *hosts of fiendesses*, She sees,
Like a hind—torn from her kind, and 'mid hound-packs pent!' (Rāmāyaṅa, v. 15. 23.=' Priyam janam a-pasyantīm ", &c.)
Senses, with violence me t'wards sense objects drag,
And make me miss my way and into pitfalls fall!
They, other function haven't; ne'er are filled; e'er are young
And vigorous, op'rating with the utmost speed!
The Bhārat, as by drum beat, this proclaims, saying :—
'Strong is sense-organs' host! e'en experts it o'erpow'rs'!
(="Bala-vān indriya-grāmo,"; See also Psalm 24,
"Vidvāmsam api karshati!" *Vide* also the same words in Manu.
Decad 61, and specially, *v.* 6 therein=" Vīṇ-ṇ-uḷ-ār-Peru-māṛ k'-aḍimai šey-vār-ai-y-um jeṛ'um " &c.)

Verse 38. (Kaḍam ā-y-in-a-kaḷ.)

Heading.—Her absent Lord 's resemblance found,
The Bride with ecstasy doth bound. (Cp. *v.* 32.)
Text.—Blue lotuses!—whose form is like that of the Lord
Who, (1) Kṛishṇa-shaped, pot-throwing played, and (2) strode the world
And measured it—incarnate as Tri-vikrama,
So as to make both gods and men shiver with fear!
Have you the glory of such likeness gained, because
You, (1) deserts crossed, (2) in pure lakes plunged, and, (3) with leg-pow'r,
Long firmly stood absorbed in pondering the Lord?
Explanation.—The thought—how hard 'tis, 'mid strayers, to live for God,
Being succeeded by the thought—how God, Lord and
Accessible as He 's to all, makes His Dev'tees

As perfect as Himself,* our Seer exults, saying :—
"I too rest on Him, hence hope to be made like Him!
'God's Servant does God 's work, all through / throughout his term of life.'†
Leaner on God, 's leige or debtor to none :
(1) No sire-debt he, by getting sons need clear,
(2) Or god-debt by performing sacrifice,
(3) Or Seer-debt by the study of the Veds. (Vide the
— "Deva-rshi-bhūtāpta-nṛiṇām," &c.—
Śrī-Bhāgvāta, 11-5-41, as contrasted with the law applicable to leaners on their own works, ; "Riṇāni triṇi" &c.—Manu.)
namely—" Tribhī ṛiṇa-vā jāyate ", &c.—
My leg-power 's in the firmness of my faith.
Gazing on God 's Forms is th' lake-bath I take.
'As travellers in summer 's heat in cool tanks bathe,
I, scorched by sin 's heat, plunge in th' Water of God 's Grace!' (="Esha Brahma pravishṭo 'smi," &c. *Vide* also Our Psalm 24, Decad 75, v. 1.)
Both (1) Means and (2) End, in my case, coincide,
For, God 's my (1) Saviour here and (2) Bliss in Heav'n!
Tri-vikrama and Kṛishṇa, I regard as one.
In both these Forms, God was accessible to all.
Souls—grown perfect as God, the flow'r are of their kind,
And hence with *flowers* ever are compared by Saints.
As one of *these*, I too by God 's Grace, hope to be!"

A. G.

---

* Cp our Psalm 11, Decad 13. v. 5; the saying of Christ :—" Be ye perfect even as your Father is perfect" [Matt., 5. 48]. Cp. too Luke 6. 40; 13. 32; I. 6 or 13. 10, II. Tim 3. 17; Heb. 2. 10; 5. 9. 7. 28; 10. 14; 11. 40, 12. 23, 13. 21, Jam, 1.4; I Pet. 5. 10; I John 4. 17-18 &c,

† Taitt; Up =" Yāvad dhriyate sā dikshā.

INDIA—A PEEP INTO HER PAST.*

(*Continued from page 410 of Vol. XIII, No. 9.*)

II.

Having surveyed in our last, the geographical divisions of Ancient India, we shall now come to the subject of the Indian Theology. We may consider the subject in two aspects, the physical and the symbolical, and in doing so, we shall examine in what points the religion of Ancient India resembled those of Scythia, Persia, Egypt and Greece.

Had it not been for the intercourse which the ancients maintained with India, by means of the conquests of Alexander and the commerce afterwards carried on with the nations inhabiting the peninsula, we would have had none of the accounts now handed down to us in the writings of Herodotus, Diodorus, Siculus, Strabo and Pliny, that give us an insight into the theological institutions of our ancestors. Some of the outlines which these have drawn are indeed just and striking; but they were unable to see through the impenetrable veil, which the craft of the Indian priest-hood had thrown over the solemn mysteries of the religion they professed. To add to this, we had an endless host of commentators and critics, both Indian and European, to torture our texts in their own peculiar ways. We have thus to investigate through a strata of obscure and abstracted topics and we may request the reader to impute the defects, if there be any, to the extensiveness and complexity of the subject under examination.

The gloomy cavern and the consecrated grove bore witness to the earliest devotions of mankind. The deep shade, the solemn silence, and the profound solitude of such places, inspired the contemplative soul with a kind of holy horror,

* All rights reserved.

and cherished in it, the seeds of virtue and religion. The same circumstances were found equally favourable to the propagation of science, and tended to impress upon the minds of the hearers the awful dictates of truth and wisdom. The *Brahmins* of Asia and the *Druids* of Europe were therefore constantly to be found in the recesses of the sacred grotto and in the bosom of the embowering forest. Here, undisturbed, they chanted forth their orisons to the Creator; here they practised the severities of bodily mortification; here they taught mankind the vanity of wealth, the folly of power, and the madness of ambition. All Asia cannot boast of such grand and admirable monuments of antiquity as the caverns of ELEPHANTA and SALSETTE and the sculptures that adorn them; and from the deep obscurity of caverns and forests have issued in every age, the light of philosophy and the beams of religion. Zoroaster, the great Persian reformer composed his celebrated system, the *Zend Avesta* amidst the gloom of a cavern. The renowned philosophers, Epictetus, and Pythagoras, sought wisdom in the solitary cell. The Prophets of Messiah took up their abode in the solitudes of the desert; and Mohammed retired to a lonely cave, amidst the recess of Mount Hara.

These groves, sacred to religion and science, were afterwards prostituted to purposes of the basest devotion. They were upbraided with burning incense and offering oblations. We find the most dreadful sanguinary rites observed by the Phœnicians, the Scythians, the Egyptians, the Druids and the Brahmins. We have ample evidence to prove that the very early inhabitants of India were neither so gentle in their manners nor so guiltless in their oblations as we the moderns are. They took immense delight in the effusion of sacrificial blood. In the Vedas, we have the provision, on certain occasions, for the sacrifice of a man, a cow, or a horse, under the respective names, *Naramedha* Yāga, *Gomedha* Yāga and *Aswamedha* Yāga. Meritorious kinds of suicide are said to be five in number, in the Ayni Akbari. They are (1) Starving, (2) Covering oneself with cow-dung; setting it on fire, and

consuming oneself therein, (3) Burying oneself with snow, (This practice must have been peculiar to the northern regions.) (4) At the extremity of Bengal, where the Ganges discharges itself into the sea through a thousand channels, the victim goes into the water, enumerates his sins, and prays till the alligators come and dovour him, and (5) Cutting the throat at Allahabad, at the confluences of the Ganges and the Jumna." These collective considerations incontestably prove how much accustomed the Indians formerly were to the rites of human sacrifices, either constrained in regard to others, or voluntary in respect to themselves.

These barbarous customs must have had their origin, in part, from some early but forgotten connection which the Indians had with their neighbouring ferocious and wartrained tribes of Scythia. There is also a probability of these sacrifices having originated from the general belief which prevailed throughout the ancient world in the agency of demons, and in the frantic terrors inspired by superstition. In India, even to-day we see thousands of sheep offered in sacrifice at the temples of Kāḷi. Human sacrifices, were seldom practised by the ancients, but in cases of National emergency; as war, famine, and pestilence, when the noblest possible victims were selected. Herodotus, the historian, describes the various modes of devoting to death, the miserable victim specified. In India, it was either by decapitation, inhumation, or burning. We find human sacrifices common at the funerals of the ancient sovereigns of SAYTHIA instances of which are found in the writings of Tavernier, and Orme.

Again, we find a remarkable similitude subsisting in the leading principles of Zoroaster and Brahma, the two great Persian and Indian legislators. The Ancient Hindus and the Ancient Persians were one in their belief in one supreme presiding deity and there are parallels of Vishṇu and Śiva in the Persian Religion. Both Countries worshipped fire and water. We may trace the source of this to an admiration of the heavenly bodies and to the respect paid by the ancients

to their wise, powerful, and virtuous ancestors. It is the Sun, that vast body of fire, that, in the words of Milton, "looks from his sole dominion like the god of this new world," it is that glorious planet that beams with unceasing splendour all over the East, whose ray has kindled the devotions of mankind from age to age. The worship of the Sun has been prevalent among the most ancient nations of the world, the Phœnicians, the Chaldæans, the Egyptians, and we may add, the natives of Peru and Mexico, represented, of course, in a variety of ways and concealed under a multitude of fanciful names. Dr. Hyde who has made the Persian religion, the subject of his study refers to an injunction in the religion of Persians forbidding them to spit into fire, or to throw water upon it. The Persians imagined the throne of God to be seated in the sun. The moon is also by no means without *his* tribe of adorers in the East. In India the moon is considered as a male divinity under the name of CHANDRA and in Egypt, as a female divinity under the name of "ISIS." In Greece, we have the parallel in the horned goddess "Io". It is said that there were 360 fountains consecrated to the Moon in Kashmere, a remarkable circumstance being the number of days of the ancient year. From a worship of the sun and the moon, there is an attempt to pay the same degree of veneration to the planetary train, and this may be adduced as one of the reasons for the general cultivation of the science of astronomy in the East. The Indians and the Phœnicians believed the stars to be *animated intelligences*.

We can similarly trace a surprising similarity between the deities and symbols of Egypt and those of India. We have the *Vrishaba Vāhana* of Śiva and the bull is familiar among the Egyptians as the favourite of their OSIRIS. Serpents were considered sacred in both countries and the Eagle of Jove may be said to have its parallel in the *Garuḍa* of Vishṇu.

T. M. S.

(*To be continued.*)

POETRY OF ST. APPAR.

(*Continued from page 461 of Vol. XIII, No. 10.*)

St. Appar's satires are not restricted to one kind of form or style. In some places he assailed vice with passionate indignation and invective scorn but in some places his humour and sarcasm are so mild that we can't find any satire at the outset. The former mode of satire was generally limited to his criticisms of Samanas and Buddhists, and the latter in condemning the evils prevalent among the Hindu religionists * who make a display of their religion without sincerity in action. Our sage seems to have perceived a certain lack of efficiency in the then accepted standards of morals and sociology †, and whenever he sneered at them he cautiously used the artifice of equivocation.‡ But like any great personality

---

* *Cf.* "அருமணித்தடம்பூண் முலையரம்பையோடருளப்பாடி
யுரிமையிற்றொழுவா ருருத்திரபல்கணத்தார்
விரிசடைவிரதிகளந்தணர் சைவர்பாசுபதர்கபாலிகள்
தெருவினிற்பொலியுந் திருவாரூரம்மானே."

—திருவாரூர்-பண்-சீகாமரம். Stanza 3.

"அளித்துவந்தடிகைதொழுமவர்மேல் வினைகெடுமென்றிவையாங்
களித்துவந்துடனே கலந்தாடக்காதலராய்க்
குளித்துமூழ்கியுந்தூவியுங் குடைந்தாடுகோதையர்குஞ்சியுள்புகத்
தெளிக்குந்தீர்த்தமருத திருவாரூரம்மானே."

—திருவாரூர்-பண்-சீகாமரம். Stanza 6.

† Even the following stanza can't be said to be free from satire.

‡ "முடிகள்வணங்கி மூவாதார்கண்முன்செல்ல
வடிகள்வேய்த்தோள் வானரமங்கையர்பின்செல்லப்
பொடிகள்பூசிப்பாடுந் தொண்டர்புடைசூழ
வடிகளாரூராதி நாளாலதுவண்ணம்."

—திருவாரூர்-திருவாதிரை-திருப்பதிகம். Stanza 8.

NOTE.—" வானர " in l. 2. be taken as a single word, it will mean 'monkey-like' which the dancing girls in a procession rightly deserve for their gestures and actions in public. But when the word is split as " வான் + அர ", then the term would be a customary poetic appellative. Again the word " செல்ல " in the end of the second line may be taken as a gerund indicating the purpose of wearing the sacred ashes which will not be incompatible with what we see commonly in religious processions. If the word be taken as a simple participle, we have no satire and the lines are merely co-ordinated by their simultaneity.

in the World's history, he was conscious of his own imperfections and so he ever sought the divine help in attaining perfection of his individual soul.

The hymns of St. Appar contain many lyric elements which do not strictly belong to the realm of the Sacred Song. As for instance, certain elements of ode are in some of its chapters. Like ancient European odes, our Tamilian odes are capable of being sung to the accompaniment of music. The loftiest effusion of intense feeling in St. Appar is not devoid of harmony and melody. The odes of his Devāram such as those in the chapter entitled திருப்பழனம்-பண்-பழந்-தக்கராகம் in his first Tirumurai are excellent specimens of musical compositions. This chapter begins with an ode to the cuckoo. Each of its stanzas is a condensed type of an ode to a bird, wasp, plant or the southern Zephyr. This is not properly designated in the Tamil grammars excepting by way of such terms, as திணைவழுவமைதி, that do not vivify the beauty of these poetic creations and artistic pictures.* The merit of St. Appar's art in this chapter consists in the series of queries to the objects he addressed and consummating them all in the last stanza by an harmonious eulogy of his host and disciple Appūdi Nāyanār.

The presence of some elegiac elements in St. Appar's philosophic poetry is one unavoidable. In this connection it may be observed that the Elegiac poetry had no systematic growth in our literature. The chief reason seems to be that

---

* Vide :—

"பொங்கோதமால்கடலிற் புறம்புறம்போயிரைதேரும்
செங்கால்வெண்மடநாராய் ....

—திருப்பழனம்-தக்கராகம்-Stanza 6 lines 1-2.

and

"துணையாரமுயங்கிப்போய் துறைசேருமடநாராய்."

—திருப்பழனம்-தக்கராகம்-l. 1. Stanza 7.

Note.—These can never be uttered by one who had not closely observed the forms and habits of birds with the eyes of a painter.

corpses are generally burnt in our country, and not buried. Even in the rare burials the poetic epitaphs were seldom inscribed. So there was no necessity for the separation of a special department * of poetry which may be classed as 'the Elegy' although we find such poems in ancient works like *Puṟanāṉūṟu*. During the middle ages the essences of the pastoral dirge and the elegiac which had some existence in strayed poems of our language were all absorbed in the religious poetry. In it amidst philosophic disquisitions concerning the frailty of the human body and the transitoriness of the worldly pleasures, a sort of *memento mori* is roused in our minds sometimes by direct statements and sometimes by indirect references †. Our sage without indulging in abstract philosophy, often placed before us concrete accounts of the obsequies which will one day be done to us. In those

---

* The 'சரம கவி' of the nineteenth and the twentieth centuries is only an imitation of the Sanskrit or English models. Even the term "Sarama Kavi" itself is Sanskrit. And as most of the *Sarama Kavies* are strictly speaking no poetry worthy of the name and as such they do not form a part of our literature, we need take no notice of them.

† *Cf.* "நாளுநம்முடை நாள்களறிந்திலோம்
ஆளுநோய்களோ றைம்பதோடாறெட்டும்
ஏழைமைப்பட்டிருந்து நீர்நையாதே
கோளிலியான்பாதமே கூறுமே."

—திருக்கோளிலி-திருக்குறுந்தொகை-Stanza 3.

"இன்றுளார்நாளையில்லை யெனும்பொரு
ளொன்றுமோரா துழிதருமூமர்கா
ளன்றுவானவர்க் காகிவிடமுண்ட
கண்டனூர்காட்டுப்பள் ளிகண்டுய்ம்மினே."

திருக்காட்டுப்பள்ளி-திருக்குறுந்தொகை-Stanza 9.

"கையினூன்றுகோல் கட்டியுமரெலாம்
ஐயன்வீடின னென்பதன்முன்னமே
பொய்யிலாவாண் புள்ளிருக்கும்வேளூர்
மையுலாவியகண்டனை வாழ்த்துமே."

—திருப்புள்ளிருக்கும்வேளூர்-திருக்குறுந்தொகை. Stanza 7.

accounts we find customs,* somewhat curious, in the ancient funerals which would be of some antiquarian interest to those who may be desirous of knowing their origin, and the probable causes of their having become obsolete †. But as they are irrelevent in the present discourse, they are left untouched.

When St. Appar passed through shrines in which famous saints (of Periya Purāṇam etc.) once lived, he paid his tribute (to them) by making epitaph-like ‡ references to them in his

---

* "எத்தாயரெத்தந்தை யெச்சுற்றத்தா
ரெம்மாடுசும்மாடா மேவர்நல்லோர்
செத்தால்வந்துதவுவா ரொருவரில்லை
சிறுவிரகாற்றீமூட்டிச் செல்லாநிற்பர்."
—திருவானைக்கா-திருத்தாண்டகம்-Stanza 1. ll 1-2.

† *Cf.* "முருட்டுமெத்தையில் முன்கிடத்தாமுன
மரட்டரைவரை யாசறுத்திட்டுநீர்."
திருவாரூர்-திருக்குறுந்தொகை-Stanza 5-ll-1-2.

"ஐயினான்மிடறடைப் புண்டாக்கைவிட்டு
ஆவியார்போவதுமே யகத்தார்கூடி
மையினாற்கண்ணெழுதி மாலைசூட்டி
மயானத்திலிடுவதன்முன் மதியஞ்சூடு
மையனாற்காளாகி யன்புமிக்கு
அகங்குழைந்துமெய்யரும்பி யடிகள்பாதங்
கையினாற்றொழுமடியார் நெஞ்சினுள்ளே
கன்றாப்பூர்நடுத்தறியைக் காணலாமே."
—திருக்கன்றாப்பூர்-திருத்தாண்டகம்-Stanza 7.

‡ *Cf.* "ஆராய்ந்தடித்தொண்ட ராணிப்பொன்னாரூ ரகத்தடக்கிப்
பாரூர்பருப்பதம் பங்குனியுத்தரம்பாற்படுத்தா
னாரூர்நறுமலர்நாதனடித் தொண்டனம்பிநந்தி
நீராற்றிருவிளக்கிட்டமை நீணாடறியுமன்றே."
—திருவாரூர்-திருவிருத்தம்-Stanza 2.

"நிறைந்தமாமணலைக்கூப்பி நேசமோடாவின்பாலைக்
கறந்துகொண்டாட்டக்கண்டு கறுத்ததன்றாதைதாளை
யெறிந்தமாணிக்கப்போதே யெழில்கொடண்டீசனென்னச்
சிறந்தபேறளித்தார்சேறைச் செந்நெறிச்செல்வனாரே."
—திருச்சேறை-திருநேரிசை Stanza 5.

"நாட்கொண்டதாமரைப் பூந்தடஞ்சூழ்ந்தநல்லூரகத்தே
கீட்கொண்டகோவணங் காவென்றுசொல்லிக்கிறிபடத்தான்
வாட்கொண்டநோக்கி மனைவியொடுமங்கோர்வாணிகனை
யாட்கொண்டவார்த்தை யுரைக்குமன்றோவிவ்வகலிடமே."
—திருநல்லூர் திருவிருத்தம் Stanza 7.

poems—such poems that remind us of the famous verses in Gray, Shirley and Shakespeare. And we often find his echo in the philosophic poets who succeeded him.

In the field of lyrics, St. Appar has no superior. Our Anglo-Tamilian scholars who are contended with a superficial study of Tamil literature used to find fault with our poets bringing a general accusation against them all that they indulge in hyperbolical exaggerations, gaudiness in descriptions and sacrifice of truth and reality, want of accurate observation or impartial discremination. These faults find absolutely no room in St. Appar's Devāram. Its chapters reached a perfection commensurate with their aim, and their finish is in due proportion to their brevity of expressions. We find in them passion, colour, originality side by side with clearness, unity and truth. The excellence of the work as a whole consists in the excellence of all its parts. Even the lyrical unity is steadily maintained in all its lyrical chapters; and it is hardly necessary to state anything about St. Appar's mastery in expression or the sweetness of his utterances for which he was surnamed *Tirunāvukkarasu.*

Notwithstanding the fact that St. Appar's Devāram is the poetic embodiment of Śaiva religion and theology, we see no ground for presuming that our sage confined himself to the field of letters and that of Śaiva Siddhānta philosophy. For he seems to have made an accurate survey of all facts, in the external world, and like all great poets he made a keen and vast observation of Nature. As the word 'nature' is generally misleading, it shall not be out of place here to give out its full scope of denotation when it is applied with reference to the Tamilian poetry or St. Appar's Devāram. Herein the meaning of the term should be *restricted* to that revealed to one in Southern India. So it is not the 'nature' of the temperate Zone, but that of the torrid. Here lies the vital difference between the best kinds of lyrics of Tennyson, Wordsworth or Shakespeare on the one hand and those of St. Appar and other Tamilian poets on the other. The difference in the

aspects of the Zones of the earth in which they lived and moved. Their feelings and sentiments are practically the same, but their objects of love vary. In the poetry of one Zone we find a sort of dewy dimness even in the day light, whereas in the other we are stunned sometimes by the glare of the scorching sun. Therefore in the former, the winter can't be welcome, and the summer should be a season of delight whereas in the latter the state of affairs is almost the reverse. The plants that are being dried up by the (Indian) summer sun, are ever thirsty of the celestial water for their growth and regeneration. The absence of the showers of winter invariably brings on famine and misery that are pathetically described by our poets. The approach of winter and rain is ever honoured by the dances of the merry peacock.

Such marked differences in the environments of the English and the Tamilians mark the wide gulf between the English and the Indian poetry. For instance the warmth of a European fireside can never be appreciated by a Tamilian, nor the pleasure of drinking ice cold water by a European who never had the bitter experience of the Indian summer. So for understanding properly the lyrics of St. Appar one ought to lay aside all the prejudices one naturally has by a study of European poets, and should first become a Tamilian in every respect. If a reader, should go with the expectation of seeing the elements of the European scenery or even the European mode of descriptions, it is certain that he can find nothing attractive in our poet and will return disappointed. But if he should observe with his own eyes the appearances of several places and things in Southern India, and then study St. Appar's Devāram, he can realise the grandeur of St. Appar's art and although it may be an unconscious one as he may find it to be, it is unsurpassed by any with whom he is acquainted.

During the age of St. Appar, the Tamil lyrical poetry passed through a terrible crisis. The coventionalities in the poetic divisions of land were tending to make our lyric

mechanical. No doubt they might not have been artificial at one stage of our civilisation. Perhaps in ancient days each prominent city in Southern India had invariably four natural protections, the sea, the mountain, the forest and a waste land, covered with thorns and useless shrubs, popularly designated as the desert. These including the city proper were the five aspects of the terrestial scenery sung about by the Sangam poets. Different sects of people with different kinds of occupation are alleged to have resided in these poetic divisions of land. Perhaps when the population increased, these compartments were broken down; but they had their existence afterwards only for poetical purposes as a tradition in style similar to the pastoral poetry when the counterpart in nature fade away like a phantom. St. Appar's poetry marks a revolutionary era in this state of affairs. He never cared to draw facts as they ought to be, according to the traditions of our academies (சங்கம்), but drew them as they appeared before his eyes. He viewed the country as a whole, and the useful elements in the boundaries were not viewed by him apart from their relation to the governing centre. The lower animals and birds in hills and dales mentioned in St. Appar's Devāram are no conventions but actualities.

The secular part of St. Appar's lyrics is at its best in his poems on the sea coast shrines which he visited such as those on Tiruvalampuram (திருவலம்புரம்), Tiruvottiyūr (திருவொற்றியூர்), Shiyali (திருக்கழுமலம்), etc. Perhaps the roaring noise of the sea waked his lyre to the sweetest ecstacy. To him the beach was a great source of pleasure. The marine view of the horizon*, the ships steering their course towards it †, the

---

* *Cf.* "மேலைவானவ ரோடுவிரிகடல்."

—திருக்குரக்குக்கா-திருக்குறுந்தொகை. Stanza 6-1-1.

† "நரையார்ந்தவிடையேறி நீறுபூசி
நாகங்கச்சரைக்கார்த்தோர் தலைகையேந்தி
யுரையாவந்தில்புகுந்து பலிதான்வேண்ட
வெம்மடிகளும்மூர்தா னேதோவென்ன'

motion of the wet sands,* and of the tiny mollusca carried to them by the billows all equally attracted his eyes. The sea waves which suddenly rise and wash the feet † of the bystanders in the beach, the sea gulls that hover above their head [1] and the distant prospect of a busy [2] town, used to lead him to meditate upon the traditional history or purāṇic accounts [3] of the past. Even the unclean fisherwomen ‡ who

---

விரையாதே கேட்டியேல் வேற்கணல்லாய்
விடுங்கலங்க ணெடுங்கடலு ணின்றுதோன்றுந்
திரைமோதக் கரையேறிச் சங்கமூருந்
திருவொற்றியூ ரென்றார் தீயவாறே."
—திருவொற்றியூர்-திருத்தாண்டகம் Stanza 4.

* "வல்லவராய்வானவர்க ளெல்லாங்கூடி
வணங்குவார்வாழ்த்துவார் வந்துநிற்பா
ரெல்லையெம்பெருமானைக் காணோமென்ன
வெவ்வாற்றுலெவ்வகையாற் காணமாட்டார்
நல்லார்கணுன்மறையோர் கூடிகோடி
நாமிருக்குமூர்பணியீ ரடிகேளென்ன
வொல்லைத்தான் திரையேறி யோதமீளு
மொளிதிகழுமொற்றியூ ரென்கின்றாரே."
—திருவொற்றியூர்-திருத்தாண்டகம். Stanza 7.

† *Cf.* "தெண்டிரையோங்கியோதஞ் சென்றடிவீழுங்காலை"
—திருவலம்புரம்-திருநேரிசை Stanza 1-l-1.

[1] *Cf.* "பார்கொண்டுமூடிகடல் கொண்டஞான்றுநின்பாதமெல்லா
நாலஞ்சுபுள்ளினமேந் தினவென்பர்........................"
—திருக்கழுமலம்-திருவிருத்தம்-Stanza 1-ll-1-2.

[2] *Cf.* "நிலையும்பெருமையும் நீதியுஞ்சாலவழகுடைத்தா
யலையும்பெருவெள்ளத் தன்றுமிதந்தவித்தோணிபுரம்."
—திருக்கழுமலம்-திருவிருத்தம்-Stanza 6-ll-1-2.

[3] *Cf.* "முற்றிக்கிடந்துமுந்நீரின் மிதந்துடன்மொய்த்தமரர்
சுற்றிக்கிடந்துதொழப்படுகின்றது சூழரவந்
தெற்றிக்கிடந்துவெங்கோன் றளந்தூன்றிவெண்டிங்கள்சூடுங்
கற்றைச்சடைமுடியார்க் கிடமாயகழுமலமே."
—திருக்கழுமலம்-திருவிருத்தம்-Stanza 7.

‡ *Cf.* "திரைவாய்ப்பெருங்கடல் முத்தங்குவிப்பமுகந்துகொண்டு
நுரைவாய்நுளைச்சிய ரோடிக்கழுமலத்துள்ளழுந்தும்
விரைவாய்நறுமலர் சூடியவிண்ணவன் றன்னடிக்கே
வரையாப்பரிசிவை நாடொறுநந்தம்மையாள்வனவே."
திருக்கழுமலம்-திருவிருத்தம்-Stanza 3.

run with frothy mouth smelling the oysters heaped up by their husbands in the sea-shore, did not fail to interest him. He portrayed them in quite natural colours, and they are not dissimilar to any in the beach near Patnava kuppams in the Coromandel coast. He observed not only the beach but also the lands adjoining the seabord, their productions,* and their feathered visitors with equally keen poetic eyes. The movements of the nameless tiny birds † which breed therein shared his love as much as the sea waves which enriched the shore ‡ by dashing on it large precious stones, coral, pearl etc.

---

* *Cf.* "நெய்தற்குருகுதன்பிள்ளை யென்றெண்ணிநெருங்கிச்சென்று
கைதைமடற்புல்கு தென்கழிப்பாலையதனுறைவாய்
பைதற்பிறையொடுபாம்புடன் வைத்தபரிசளியோம்
எய்தப்பெறிலிரங்காதுகண்டாய் நம்மிறையவனே."

—திருக்கழிப்பாலை-திருவிருத்தம்-Stanza 1.

† *Cf.* "பருமாமணியும்பவளமுமுத்தும் பரந்துந்திவரை
பொருமால்கரைமேற் றிரைகொணர்ந்தேற்றப்பொலுந்திலங்கும்
கருமாமிடறுடைக்கண்ட னெம்மான்கழிப்பாலையெந்தை
பெருமானவனென்னை யாளுடையானிப்பெருநிலத்தே."

—திருக்கழிப்பாலை-திருவிருத்தம்-Stanza 1.

‡ also "பொன்மணியைப்பூங்கொன்றை மாலையானைப்
புண்ணியனைவெண்ணீறு பூசினானைச்
சின்மணியமூவிலையஞ் சூலத்தானைத்
தென்சிராப்பள்ளி சிவலோகனை
மனிமணியைவான்சுடலை யூரார்ப்பேணி
வல்லொருதொன்றேறு மறைவல்லானைக்
கண்மணிகள்வெண்டிரைசூழந்தணைகைக்
காரோணத்தெஞ்ஞான்றுங் காணலாமே."

—திருநாகைக்காரோணம்-திருத்தாண்டகம்-Stanza 7.

(To be continued)

E. N. T.

THE UNIVERSITY AND INDIAN LANGUAGES.

III.

Says Sir T. Moore :—"For as for that our tongue is called barbarous is but a fantasy; for so is, as every man knoweth, every strange language to other, and if they would call it barren of words there is no doubt but it is plenteous enough to express our minds in anything whereof one man hath used to spoke with another."

This is the quaint quotation with which Mr. B. H. Hodgson, late of the Bengal Civil Service, an erudite scholar, linguist and man of world wide sympathies prefaces his letters to the *Friend of Indian* now the *Statesman*, when he took up the cudgels against the *Anglicists*. He points out in the first place, how Lord William Bentick's proposal was a reversal of all former acts of Parliament, and solemn pledges, which after all were but bare acts of justice, and proceeds to assign some reasons for the opinion that he entertained that the Indian's essential welfare, not less than rights, may be urged against the proposed scheme of Lord William Bentick. Granting that sound knowledge, the diffusion of which throughout India was the sole purpose, is to be found only in the European languages, he enquires what is the best instrument for the free and equal diffusion of that knowledge, whether English or the Vernaculars. The Anglicists assume that the English language is a perfect and singly sufficient organ, whilst the native languages are equally objectionable from their plurality and their intrinsic feebleness. He characterises these assumptions as somewhat hasty and unfounded. A large portion of the sound knowledge of Europe is not to be found in the English language, but must be sought in those of France and Germany. Englishman daily pick up useful and important words from France and Germany. In regard to plurality of Indian languages he points to the vast range of territory and population claimed by each Vernacular, and

thinks that it is a range of language large enough to satisfy the most ardent of reasonable reformers—a range rather above than below that of Europe. In regard to the alleged feebleness of the Indian tongues, he expects the language employed in the unmixed sciences and applied sciences which have a language of their own, for which words are not furnished by "the well of pure English undefiled" and in which the English language is imperfect and unable to express such ideas but thinks that the Indian Vernaculars are sufficient in the field of the moral sciences: "For blended as these branches of knowledge are, from their very nature with the daily pursuits and thoughts, and quickly responsive as they are to the strongest prejudices and passions of mankind; appealing too, as they do for their ultimate evidence, to universal consciousness, or to almost universal experience, powerful intrinsical reasons may come in aid of the lingual considerations. I am about to show against the direct the communication of our superior light to the Indians."

Mr. S. H. Hodgson of the Bengal Civil Service, thinks that the Vernacular possesses the *necessary* capacity to bear any weight of knowledge coming home to the 'business and bosoms of mankind,' that can be laid on them. The vernaculars possess good dictionaries and grammars, as well as works which exhibit a respectable share of precision and compass; whilst its connection with Sanskrit and the peculiar genius of the latter, afford extraordinary means of enrichment by new terms competent to express any imaginable modification of thought. He again proceeds to assert without fear of contradiction that the 'existing extreme inaccuracy' of all European languages as instruments of thought is 'notorious' and 'undenied', and that the objects are only sought to be removed by ample definition and much circumlocution. There is also such 'a thing as the genius of the language' of a rigid and commanding nature, according to which the improvement can only proceed for within and not by direct grafting from a foreign language. After descanting on Sir T. Moore's words

quoted in the beginning of this article the following remarkable sentence occurs: "The history, not only of our own language, but of every vulgar tongue in Europe, justifies the presumption that as soon as effort is directed towards their improvement, the Indian Vernaculars will almost immediately and spontaneously put forth the ordinary strength of language, and as for what may be called its extraordinary strength, even our language had not yet put it forth. The habit of language, of all habits difficult of change, is the most obstinately adhesive; and the Indians of all nations are wedded to their habits most." He applies the very reasoning of Sir T. Moore when he contended against Latin and Greek as the sole organ of communication by pointing out that love of knowledge, itself most difficult, would be rendered hopeless if the aditus of the temple were rendered so steep and thorny as the necessary acquisition of a difficult foreign tongue must make it; and that in all probability, the end would be defeated by the means employed to achieve it; to which loss ought to be added the entailing in perpetuity those worst of evils resulting from monopolised and mis-applied learning.

Noble words are these which follow: "Our aim is the peoples increase in happiness through increase in knowledge. We seek to regenerate India; and to lay the foundations of a social system which, with time and God's blessing on the labours of the founders, should mature, perhaps long after we are no longer forthcoming on the scene. Let then the foundations be broad and solid enough to support the vast superstructure. Let us begin in the right way or fifty years hence, we may have to retrace our steps and commence anew. Sound knowledge generally diffused is the greatest of all blessings, but the soundness of a language has ever depended and ever will on its due and equal and large communication. Partially diffused it is not only no good, but a bitter and lasting curse—the special curse which has blighted the fairest portions of Asia from time immemorial, and which for hundreds of years made even Christianity a poison to the people of

Europe!" The chance of the speech of this vast continent, if not impossible, is most difficult, or which our means are most enormously disproportionate to the end. Specialised knowledge should not be made the monopoly of a few; if not, it will be abused. Leisure and ease are the parents of knowledge and how is it to be expected that the poor Indians with no inborn taste for the English language will readily and willingly conquer the vast and odious obstacle, we thus place at the threshhold of the temple of knowledge, obscuring all the beauty therein, though the few can always be won to pursue *through it* the path of profit and power. The mystification of knowledge and administration, separately evil, are dreadful when combined, and he holds in special horror the course of his double iniquity if allowed in India. Why did we immortalize our Edward, he asks pertinently enough "for Vernacularizing the language of the courts of law? Because it is of the last importance to the happiness of nations that the people—the many—should have the readiest possible means of rights appreciating legal proceedings." He further contrasts the means and the ease and facility of Englishmen in India acquiring the Indian Vernaculars; and the means and difficulty and toil involved in the Indians acquiring a foreign language, and asks whether the change of policy is not due to the wish on the part of the rulers to cast off even this slight burden.

Here is a golden sentence. Add to these objections, also the following, (1) It is apt to generate or confirm servile intellectual habits, especially when combined with the absence of political liberty. (2) It is not less apt to divorce speculation from experience, theory from practice, abstraction from life and in instancing the case of Rome, her vassals and her conquerors, he observes that those whom Rome subdued, became twice subject by their slavish acceptance of her languages; and her conquerors were only saved from vassalage to her learning by the free genius of their political institutions, and he follows out other examples, among the European nations,

as they came under such Roman influence or not in their media of language. And he finishes his first letter with a very strong exhortation that what the Europeans seek to introduce into India is not to prove innutritive or poisonous but wholesome food, not a curse but a blessing, and that a Vernacular organ should be given. He also wrote that the study of vernaculars was indispensable in paving the way for any general effective and safe measures of education, regeneration, and that sound knowledge may be accepted, taught and studied for ages without awakening the strong man, without stirring of the deep waters of a nation's intellect, and that universal experience strongly indicates the entire dependence, in a national sense, of their verifying power of knowledge, upon the complete fusion of its precepts, with a nation's familiar experiences and wants, "which neither hath been nor can be without a vernacular medium." He advocated the study of the vernaculars both by the rulers and the ruled as mostly conducing to the maintenance of the British Rule in India, and he concluded with a strong appeal in the following words. "Let us find the many to ourselves by community of language. Let us Vernacularize ourselves for their and our common benefit."

In connection with the defects of character as likely to arise out of the neglect of one's Vernaculars as pointed out above, we do not know if the learned Editor of The *Indian Patriot* remembers his communicating to us an opinion of the late Rājā Sir T. Mādhava Rao, namely, the want of clearness of thought and expression noticed in Indian graduates was due to the too early inculcation in a foreign language. Macaulay who took up the side of the Anglicists writes however as follows. "We must at present do our best to form a class who may be interpreters between us and the millions we govern; a class of persons Indians in colour and blood but English in taste, in opinions, in morals and in intellect. To that class we may leave it to refine the Vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the

Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population."

IV.

Mr. Allen's argument based on sound principles of commerce need not detain us a moment. Mr. Azizudin Saib's fear that compulsory study would prejudicially affect his class need not cause us much anxiety. The mother tongue of the majority of Moslems in Southern India is the Indian vernacular, and there have been very good poets and prose writers and preachers in Tamiḷ among them, and there is a very decent Moslem Literature also in Tamiḷ. And as one who advocates greater encouragement being given to Moslems in public service he ought to have known that moslem should qualify in some one of the Indian vernaculars even for the highest officers place. And if there is a demand for instruction in Hindi or other language, it can certainly be met. And if need be, they may be accorded the special treatment given to Anlgo-Indians. As regards his taunt that Hindu parents should compel their sons to pay more attention to their mother tongues in their houses, the first idea that occurs to us is that if they could teach everything which their sons should learn, there is no need for schools and colleges at all. Another aspect of it however we hope to discuss later on. Mr. Yahub Husan's plea for the classical languages as essential for the profound knowledge of the Vernaculars has no force whatever so far as this presidency is concerned. How the coupling of Sanskrit with the vernaculars has affected the non-brahmin class of the School going populatoin and is a distinct hardship on them will be shown later on also. Mr. Reddiar's argument that the people should become reformers first before they could improve their vernaculars was novel to a degree, and that it was based on false premises was at once shown by Mr. Praṇatārtihara Iyer. Then there remain the arguments that the people should read the Vernaculars out of a genuine love and

interests for them, that making the study optional would serve this purpose and the present curricula is the best. If the sole aim of university education be this 'art for arts sake' principle then, why should English be made compulsory at all even for the ordinary pass-courses? Even ordinary matriculates have passed through the inns of courts, with distinction they have taken the highest medical and other professional degrees. And if the advocates of this doctrine believe that Indian students take up the study of English for its intrinsic wealth of knowledge and education, they will be suffering from the grossest delusion. It is all very well for a few Indians who have waved rich to descant at length on public platforms on the glories of the English language and literature but to the ordinary graduate who begins life on 15 Rs. and who could not afford even a little jaggery for his cup of coffee, this eloquence does not appeal. He could not afford the luxury of following this 'art for art's sake' principle. I wonder if the majority do buy any books at all after they leave school or could afford to buy, except a few cheap reprints of second and third rate novels. We have examined the libraries of some who could even afford this luxury and the examination was a sore disappointment. Our old Tamil Paṇḍit used to call this as (Ūn Pāḍai) 'food language' and he was not far wrong. We have heard our class mates calculate to a nicety as to what return the family lands if sold out and invested in *higher education* would yield. And how many families have not been reduced to the direct penury by the young hopeful turning out a failure, or what was the more frequent case, dying a premature death. The struggle for existence is becoming keener every day among certain classes of our community who have no other resources to fall back upon, except education and the special lucrative inducements they offer is the sole motive for their exertion. It is a common fact that sons of our floated 'official' aristocrats are less industrious than pauper students, and very few of the sons of the rich among the landed and commercial classes really care for English education. And we hear of congratulatory meetings reputed in the papers even to day held

in honour of the "first Reddi graduate, the first Chetty graduate" &c. And then we would respectfully ask our European friends as to how far this art for art's sake principle has been acted out in practice in Europe, in all the most ancient universities. Why is there so much necessity for endowments, and scholarships fellowships and prizes, and why are Rhodes and carangees so much sought after? While writing in the *Siddhānta Dīpika* long ago in regard to affording the necessary eucouragement for the study of vernaculars, the 'Madras Mail' took to our proposals on the ground that it did not favour of this 'art for-art's sake' principle and we quoted a paragraph from the editorial jottings of the "Pall Mall Magazine" we came across just then and we would like to reproduce it here as it enunciates the basic principles which underlie this question and which we hope to discuss at length later on.

(*Pall Mall Magazine* June 1897) "We see then that in the most brilliant age of Greece and Greek art and letters the civic spirit was the inspiring Spirit. But as the Greek cities sank one by one before the Macedonian power and forfeited their liberties his civic spirit died for lack of nourishment and exercise and a literary spirit took its place. In other words literature was driven to feed upon itself which is about the worst thing which could happen to it. . . . . . Whatever was invented by these men had a purely literary origin and though their compositions have a certain interest of their own, they no longer reflect the feelings and energies of free political life." "Again turn to Rome and you will find very nearly the same story. A civic spirit in education and literature accompanies her growth; a literary 'art for art's sake' spirit her decline." We will close this paper by calling attention to the fact that a single Victory gained by the British, a royal marriage or a royal demise announcing our British sovereigns have called forth Indian Poetry more in beauty and in volume than any other occasion or time.

J. M. N.

THE SAYINGS OF AUVAI.

MŪTHURAI (மூதுரை).

---

1. வேங்கை வரிப்புலிக்குத் தீர்த்த விடதாரி
ஆங்கதனுக் காகார மானாற்போல்—பாங்கறியாப்
புல்லறி வாளர்க்குச் செய்த வுபகாரம்
கல்லின்மே லிட்ட கலம்.

To tiger striped he falls a prey
Who drives its ailing pain away;
When dropped on rock a pot does break
In the base lives not the love you stake.

2. அடக்க முடையா ரறிவிலரென் றெண்ணிக்
கடக்கக் கருதவும் வேண்டா—மடைத்தலையில்
ஓடிமீ னோட வுறுமீன் வருமளவும்
வாடி யிருக்குமாங் கொக்கு.

Take not as "*fool*" the modest wise,
Nor venture high 'bove such to rise;
The heron sits alert and cool
To catch the biggest in the pool.

3. அற்ற குளத்தி னறுநீர்ப் பறவைபோல்
உற்றுழித் தீர்வா ருறவல்லர்—அக்குளத்தில்
கொட்டியு மாம்பலு நெய்தலும் போலவே
ஒட்டி யுலர்வா ருறவு.

Who fly, as birds from dried up lake,
In times of want, their friends forsake,
But, who, as lilies, cling there fast
Make love and joy for ever last.

4. சீரியர் கெட்டாலுஞ் சீரியர் சீரியரே
அல்லாதார் கெட்டாலு மல்லாதார்—அல்லாதார்
பொன்னின் குடமுடைந்தாற் பொன்னாகு மென்னாகும்
மண்ணின் குடமுடைந்தக் கால்.

Tho' fallen low, the good are good ;
The bad, tho' ruined, change not their mood ;
A broken pot of gold is gold ;
Of clay is but the clay of old.

5. ஆழ வமுக்கி முகக்கினு மாழ்கடனீர்
நாழி முகவாது நானாழி—தோழி
நிதியும் கணவனும் நேர்படினுந் தந்தம்
விதியின் பயனே பயன்.

Tho' deep it plunges in the main
One seer cannot four contain ;
Tho' wedded rich the spouses be
No pow'r can change their destiny.

6. உடன்பிறந்தார் சுற்றத்தா ரென்றிருக்க வேண்டா
உடன்பிறந்தே கொல்லும் வியாதி—உடன்பிறவா
மாமலையி லுள்ள மருந்தே பிணிதீர்க்கும்
அம்மருந்து போல்வாரு முண்டு.

As fatal ills with birth begin
Count not your friends from kith and kin.
As mountain herbs your health restore
Your friends might come from distant shore.

7. இல்லா ளகத்திருக்க வில்லாத தொன்றில்லை
இல்லாளு மில்லாளே யாமாயின்—இல்லாள்
வலிகிடந்த மாற்ற முரைக்குமே லவ்வில்
புலிகிடந்த தூறாய் விடும்.

That home is truly blessed in all,
Where wife obeys her Duty's call ;
Bear garden 'tis where she gives vent,
The shrew, to fury turbulent.

8. எழுதிய வாறு மென்றிரா மடநெஞ்சே
கருதியவா றுமோ கருமம்—கருதிப்போய்க்
கர்ப்பகத்தைச் சேர்ந்தோர்க்குக் காஞ்சிரங்கா யீந்ததேல்
முற்பவத்திற் செய்த வினை.

Oh foolish mind, thou art not free ;
All things must go by heaven's decree.
If 'Karpakam' should bitter turn
Thy former birth thou hast to mourn.

9. நற்றா மரைக்கயத்தி னல்லன்னஞ் சேர்ந்தாற்போல்
கற்றாரைக் கற்றாரே காமுறுவர்—கற்பில்லா
மூர்க்கரை மூர்க்கர் முகப்பர் முதுகாட்டில்
காக்கை யுகக்கும் பிணம்.

The swans enjoy a lotus pool ;
The wise admire a learned school ;
The ravens hov'r the dead around
The bad with th' bad are always found.

10. நஞ்சுடைமை தானறிந்து நாகங் கரந்துறையும்
அஞ்சாப் புறக்கிடக்கு நீர்ப்பாம்பு—நெஞ்சில்
கரவுடையார் தம்மைக் கரப்பர் கரவார்
கரவிலா நெஞ்சத் தவர்.

The Cobra's hide, as fangs they bear,
While water-snakes lie without fear ;
The guilty lurk as sins they plan
While free he moves the honest man.

11. மன்னனு மாசறக் கற்றோனுஞ் சீர்தூக்கின்
மன்னனிற் கற்றோன் சிறப்புடையன்—மன்னனுக்குத்
தன்றேச மல்லாற் சிறப்பில்லை கற்றோற்குச்
சென்றவிட மெல்லாஞ் சிறப்பு.

With kings compare the learned wise,
And mark who does the higher rise ;
The king is king but in his land
While honour wide the wise command.

12. கல்லாத மாந்தர்க்குக் கற்றுணர்ந்தார் சொற்கூற்றம்
அல்லாத மாந்தர்க் கறக்கூற்றம்—மெல்லிய
வாழைக்குத் தானீன்ற காய்கூற்றங் கூற்றமே
இல்லிற் கிசைந்தொழுகாப் பெண்.

The plantain dies when fruit it brings ;
One's folly ends as wisdom springs ;
All evils cease where love is true
And peace departs from the home of the shrew.

13. சந்தன மென்குறடு தான்றேய்ந்த காலத்தும்
கந்தங் குறைபடா தாதலால்—தந்தம்
தனஞ்சிறிய ராயினுந் தார்வேந்தர் கேட்டால்
மனஞ்சிறிய ராவரோ மற்று.

Tho' grinding doth its fibres waste,
The Sandal gives a fragrant paste;
The mighty kings have but one mind
Tho' wealth they loose by fate unkind.

14. சாந்தனையுந் தீபனவே செய்திடினுந் தாமவரை
ஆந்தனையுங் காப்ப ரறிவுடையோர்—மாந்தர்
குறைக்குந் தனையுங் குளிர்நிழலைத் தந்து
மறைக்குமாங் கண்டீர் மரம்.

As cooling shade a tree bestows,
Tho' woodman gives it fatal blows,
The wise will ev'r protect their foes,
Tho' these their work of love oppose.

15. 'கவையாகிக் கொம்பாகிக் காட்டகத்தே நிற்கும்
அவையல்ல நல்ல மரங்கள்—சவைநடுவே
நீட்டோலை வாசியா நின்றான் குறிப்பறிய
மாட்டா தவனன் மரம்.

Those spreading trees that fill a wood
Do they give blocks of fibre good?
When *blocks* they are who cannot rise
To read in an assembly wise.

(*To be continued*)

R. R. G.

KARMA AND RE-INCARNATION.

(*Continued from page 414 of Vol. XIII, No. 9.*)

To Tennyson, belief in pre-existence was not merely a matter of intuition; it was also the logical outcome of belief in immortality. The fullest expression of this transcendental condition is to be found in '*The Ancient Sage.*'

" For more than once when I
Sat all alone revolving in myself
The Word that was the symbol of myself
The mortal limits of the Self was loosed,
And passed into the Nameless as a cloud,
Melts into Heaven. I touched my limbs, the limbs
Were strange, not mine—and yet no shade of doubt,
But utter clearness, and thro' loss of self,
The gain of such large life as match'd with ours
Were seen to spark—unshadowable in words,
Themselves, but shadows of a shadow world."

This, surely is the state of Cosmic Consciousness described in our own books.

But the question that rises to one's lips at this stage of the enquiry is this:—Why all this inequailty, heart-ache, worry, anxiety, trouble and mischief that you behold on every side on Earth? Under the merciful Providence of a most beneficent Deity, why is there so much of sorrow left unexplained? Why should the apparently good and vicious villain get on very well? In short, why are inconsistencies, incongruities and self-contradictions in Nature become possible? Why is Nature herself sometimes so red in tooth and claws? Why should one thing live upon another? Why good come through evil in the long run?

Let the advancing thought of the go-ahead West answer again if possible.

"I held it truth, with him who sings,
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

"As you sow, so you reap." If you sow the wind, you would reap the whirlwind surely,

"அவரவர் வினைவழி அவரவர் வருவார்
அவரவர் வினையளவுக்கே."

Nature's law has it that personal experience should be the best teacher of all living things, of all embodied souls, of all infant spirits. All growth is accompanied by more or less pain. Pleasure itself would become meaningless and ununderstandable but for the pain that always and necessarily precedes it. But God in His Unbounded Mercy calls you away off and on for a season from this land of trial and tribulation to rest you well and equip you properly for your future work, your future climb over fresh hill and dale that lies before you in all their infinite variety and beauty. This world, after all, mind you, is only a place of probation, a training ground for the young and growing jiva, a kindergarten for God's children to pick up their first and elementary lessons in *the Life Eternal*. Human life is a drama. There are many characters upon the stage; all have their roles to play. There are lessons to be learned and others to be unlearned.

But, in this connection let me draw your attention to this much for the present. Each human individual with his self-consciousness fully developed is a magnetic battery, which consciously or unconsciously affects those who come within its radius one way or the other. We have come away *now* a great way from where we started. Separate existence in the twilight of nascent manifestation after uudergoing millions and trillions of incarnations in all kinds of bodies from the moneron to man.

"அண்டசஞ்சுவேத சங்களுற்பிச்சஞ்சராயுதத்தோ
டெண்டருநாலெண்பத்து நான்குநூறாயிரததா

லுண்டுபல்யோனியெல்லாமொழித்து மானுடத்துதித்தல்
கண்டிடிற் கடலைக் கையா நீந்தினன்காரியங்காண்."

சிவஞானசித்தியார்.

"பரவைவெண்டிரை வடகடற்படுநுகத்துளையுட்
டிரைசெய்தென் கடலிட்டதோர் நோன்கழிசிவணி
யரசவத்துளையகவயிற் செறித்தெனவரிதாற்
பெரியயோனிகள் பிழைத்திவண்மானிடம்பெறலே."

Our duties and responsibilities are accordingly all the greater none we should always remember; unless we choose to hide our own folly and spiritual poverty in the society of men whose only God is Gold—the shrine at which they perpetually bow and worship. I have no patience with the agnostic, no sympathy with the materialist and I ask you to spend no time with the Atheist. He is a postponed possibility. His top-head will gradually grow perhaps. It is useless to talk of and solve Euclid's problems to a child. The mature and the erudite exclaim with the inspired prophet:—

"The heavens declare the glory of God and the firmament shows his handiwork." Blind materialism knows not that of course. What does it say then?

The Universe is not governed at all by a Power from behind it, but wriggles, rambles, and madly rushes along helter-skelter, by chance—reckless chance, with no order and no purpose, towards what?—blackest chance! Now, as against this pessimistic view of the Great mystery confronting us on all sides, let us for a moment consider what we can learn from the theory of Karma that the Hindu has had all along dinned into the ears of the world at large.

You throw a stone small or big into a pond or sheet of water and what do you think occurs then? Vibrations are set up all round the spot where the stone fell and after a time they subside into apparent calm. But, in truth, physical science tells you that the vibrations created, only apparently cease. They reach the very bottom of the pond and all its four corners in a very subtle manner and affect the atomic particles of solid matter which in their turn affect layer after

layer of matter imbedded in the very bowels of the Earth. And again, these self-same vibrations affect also the atmosphere hovering over the pond in the hypothetic case we are dealing with and that very mysteriously communicates similar vibrations to the Ether above it in a very particular and tangible manner, not by any means, for any short period of time as we sometimes imagine but for all time to come they say.

You cannot undo what you have done in this case, and just in the same manner, our thoughts, feelings, words, impulses and actions generate vibrations in the surrounding ether of all degrees or Ākāsa of various densities, for everlasting time which affect our own immediate surroundings first and through them the world of men next and then probably the universe outside even our *Solar system* itself for aeons and aeons of immeasurable time. We thus act and react on each other always in life and it rests with ourselves for the most part whether we shall prove angels or friends to humanity and friends or foes to ourselves even. "What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

The West does not generally understand our conception of a continued life with its quiet enduring of present wrong as the outcome of past ill-doing; with its patient striving to plant seeds of qualities which in the future would flower and bear fruit; with its gentle disregard of the fate of a single life which bulked but small in the face of a life everlasting, stretching through a long vista of births and deaths. For in true men and women, the sense of love, compassion and sympathy—of service in a word—stretches over earth, through death, and back to earth again, aud just in proportion as we have evolved this quality, in far-reaching benevolence are we truly man.

As this truth becomes generally recognized, all who suffer will have an indefeasible claim on all who are able to help, by the mere fact of their suffering; instead of running

away from the sight of suffering, and trying to forget it, as so many do to-day, we shall allow the suffering to bring our hearts until we have removed it from another. And it is written in an occult treatise. "To live to benefit mankind is *the first step*,"

As this ideal begins to rule, the sense of true Solidarity will arise, and Society will be built in full recognition of the law that social health depends upon the health of every individual in Society that it is not enough that some should be successful, but that all must have their share of happy life. Without this, Society perishes. The law of the common life, the expression of which is Brotherhood, is woven into the very substance of the human race. None can suffer in the body politic without the happiness of all being tainted; success and failure are common for the whole of us; while to ignore the law may for a brief time bring success, in the long run, it inevitably brings destruction. Until the people are happy, we have no right to talk of 'Society'; there is only a weltering chaos of social units, with no social organisation. Let us aim at the realisation of the splendid phrase. "*From* each according to his capacity; *to* each according to his needs." With the true Saivaite, it will then be a question of giving not of taking, of voluntary help not of compelled drudgery. The Bhaktas of the Periapurāṇa, by their wonderful devotion and love to God so far outdistance the type of a modern intellectual man, that only the psychology of the future may be able to understand them fully and to define their superhuman qualities. History tells us, that now and again there have already appeared human beings gifted with powers unknown to mankind. They rose to heights where only eagles among men may soar, and those who could not rise with them saw only the dust of their soles.

Even now like Svāmi Rāmalinga Maharishi there are many souls in advance of their age who have come in upon the crest of the advancing wave of thought. Too little are they listened to, too little can they make their voices heard

above the fever and the dim of the work-a-day world. Men may look back to a golden age in the dimpast or forward to it in the dim future, but always for the seeing eye the golden age is *now* and the Kingdom of Heaven is within.

There is no use mincing matters then. The chains we had forged for ourselves, we shall have to break asunder ourselves. We could do it if we only *will* to do it.

" இச்சையில்வல்லவர் மெச்சும்விருந்தே."

The human *will* is almost omnipotent. What could it not accomplish? Use it for your glory then and for goodness' sake, let there be no backsliding whatever.

Progression or Retrogression is the rule, and if you won't go forward, go upward, go Godward. You will have to go backward and that means *athogathi*, to die out of existence altogether.

We all feed and adorn the body every moment of our life: but how few care to feed and adorn the soul every day with noble thoughts and noble deeds? Those few are however the salt of the Earth.

Every word we utter, every look we give, every thought we project, every act we perform is mentally photographed upon others, visibly or invisibly, modifying, moulding, and to some extent recasting and shaping their destiny in a cut and dried manner. And could we have any correct idea of the Karma we have all along been doing on one side of Eternity? A stupendous '*No*' is the only answer we could afford to give to this query.

" அன்னையெத்தனை யெத்தனையன்னையோ " &c.

But some of my friends may say, we do not know all about this karma with which we are dealing just now. It is not given to us to understand the countless complexities of the problem of reincarnation. They only push the difficulty one step further back and there they leave us again in utter darkness. How then could they console us and help us in our future evolution."

I answer that in the fulness of time, all things shall be made plain and straight. Just now, many things are locked up in the bosom of the Eternal and let us not break our heads over them for yet ambile. If we cannot be the sun, let us at least try to be a humble planet revolving round it. There is a little light that has been vouchafed unto us and let us suffer it to guide over path, for the nonce. If we cannot afford to go in for luxuries, let us not do away with the bare necessaries of life too, on that account. That is no wisdom. Earth-life is for a days eternity of spitit is for infinite experience, achievement and enjoyment to the conscious, self-poised entity, over soul.

But what is the goal? Do we know it already? are there any land marks left on the sands of Time by those who have gone towards it before us in bygone times?

Let me quote the Hridayasloka of திருவாசகம் and pray its divine author to solve this problem for us.

> "நீயலாற்பிறிது மற்றில்லைசென்று
> சென்றணுவாய்த்தேய்ந்து தேய்ந்தொன்றாம்" &c.

But again some one will say: all that is true. It is howevr more easily said than done. Quite so: You want a dogged perseverance to accomplish it.

> "சும்மாகிடைக்குமா சோணேசன்பாதம்."

Let us take counsel from the great soul who taught as follows:—

> "மெய்வருத்தம்பாரார் பசிநோக்கார்கண்டுஞ்சார்
> எவ்வெவர்தீமையுமேற் கொள்ளார்—செவ்வி
> அருமையும்பாரா ரவமதிப்புங்கொள்ளார்
> கருமமேகண்ணாயினார்."

Pray make sure of the ground you now stand on firstt Sink all petty differences over which children alone ough to quarrel once for all and rise as one man to stand for the truth through thick and thin in joy and sorrow, in bad times as well as good ones. Make your circumstance, do not let circumstances make you, something cannot be evolved from

nothing; and the converse is also essentially true, that something cannot become nothing. Do not fight shy of this glorious truth, Over all and through all sweeps the mighty law of Cause and Effect. Causation being the fundamental verity of the universe. Salvation is a coming into harmony with Divine Law. All grow to be angels by degrees. The child is father of the man. Death, the most unsubstantial mirage we know of cannot change the inner man. The change of clothing or change of place merely does not change character. Laying all personalities aside, love, wisdom and wise constitute the holy trinity that is to save the world.

"எங்கேகருணையியற்கையிலுள்ளன
அங்கேவிறங்கியவருட்பெருஞ்சிவமே".
"அன்புசிவமுமிரண்டென்பாரறிவிலார்" &c.

V. M.

"ĀGAMIC BUREAU NOTES."

The Madura Tamil Sangam.. The Twelth Anniversary Celebration.

This celebration took place on 24th instant with the Hon'ble Mr. K. V. Ramiengar Avergal in the chair. The Report was read by the Secretary in which he detailed the work of the Sangam during the past one year, and the various appendices to the report contained the list of candidates who passed in the various examinations conducted by the Sangam and the various financial statements. The Secretary reported also the termination of the suit brought by the Rajah of Ramnad against the Sangam by its withdrawal and expressed the necessity for friends for commencing the Sangam buildings on the ground acquired long ago for the Sangam. Srimath Seshādri Iyengar, the grand old man of Madura, made a few remarks and blessed the Sangam. Rao Bahadur Ārumugam Pillai, Dewan of Rāmnād Samastanam said that it was imperative that the Sangam should bestir itself and secure proper funds for the building and for the better carrying on of the work of the Sangam; and as the suit against the Sangam had terminated the managing Board had no excuse for its inactivity. After one or two more speeches the chairman delivered a long speech in which he dwelt chiefly with the question of the University and the Indian languages. He pointed out that under the Indian *Magna charta* granted by Victoria the Good, the education of the masses beginning with their town vernaculars was imperative, and this declartion has been confirmed by our present Gracious Sovereign in his memorable Durbar speech by the grant of 50 lakhs every year for primary education; and unless therefore candidates qualifying for the higher examinations were equipped with the Vernaculars they will not be able to benefit the masses by educating them; and it will be idle to dream of the whole mass of the people becoming educated in English, as the whole literate class in the Presidency was less than 12 p. c., and of this, less than 1/6 alone were educated in English. He commended the work of the Sangam and bestowed fitting praise on the late Pāndithuraisami Thevar, the founder; and the present President Mr. P. S. Subramania Iyer and his co-workers and appealed to the public for funds for helping the Sangam. The meeting terminated with a speech from the President of the Sangam thanking the chairman and the audience.

25TH MAY 1913.

There was a business meeting of the Sangam at 9 a. m. and under the Presidency of Mr. J. M. Nallaswami Pillai, followed by a public

meeting. The burning question of the day was discussed and was adjourned to the next day for fuller discussion. Mr. Nārayanasāmi Iyer, High Court Vakil, then read a paper on Tamil and the Sanskrit influence and discussed various questions which, as the Chairman remarked, had been dealt with mournfully during the past 15 years in *Siddhanta Dipika, Tamilian Antiquary* and *Sentamil*, and the chairman also corrected him in regard to the various dates assigned by him. The lecturer tried to derive *Tamil* from *Dravida* and *Dramida* and the chairman remarked that before the Āryans called the Tamils Dravidas, they must have had a name of their own and the Tamils would not have called themselves Dravidas originally and if they had, the word would not have been lost to the Tamils and it was just as likely that the word 'Tamil' was corrupted into *Dramila* and *Dravida* by the Āryans as it always happens when foreigners pronounce and adopt such words.

In the afternoon sitting, also the same gentleman presided, and a paper on 'Tolkāppiam-Poruḷadhikāram' was read by Mr. Muthusāmi Iyer, M.A., L.T., of the Madanapalli High School and he pointed out how this branch of grammar, dealing with the subject matter of all poetry was peculiar to the Tamil and then dealt with the various divisions of the subject, like *Aham* and *Puram* the divisions into Tiṇai and *unwedded* and *Wedded Love* etc., and war, and heroism of the Tamils and then various social conditions and practices. The chairman pointed out that these rules were not artificial but pointed to a condition of Society in very remote times and embodied relics of customs and manner's long anterior to the period of 'Tolkappiar' and a thorough research into its contents would be of the highest value to the antiquarian and historian. The other parts of Tolkappiyam were on Etymology and orthography were equally important and were deserving of close attention. He pointed out how the materials contained on this monumental book should be worked up on modern lines to be of interest.

Pundit Gopālachariar of the Christian College then delivered a most interesting discourse on loyalty, and the meeting for the day closed with a lecture on *Sound Waves* by Mr. Abhiramier, M.A., L.T.

On *Maran Alankaram*, a work on rhetoric published for the first time on 'Sentamil' was read by Pandit A. M. Sadagopa Ramānujachariar and he dealt with the subject matter of the treatise, the author's life and age etc.

26TH MAY 1913.

The morning sitting was presided over by Mr. Purnalingam Pillai, B.A., L.T., and Mr. Muthusāmi Iyer read portions of his Tamil translation

of Mr. T. Ramakrishna Pillai's English novel *Padmini*, and this was commended by many of the Pandits present, as answering to a model novel and good Tamil prose version, and a few of them and the chairman ventured to point out one or two defects noticeable in the book. Mr. Abhiramier enlightened the audience with a lecture on 'Light Waves,' and accompanied by a few simple experiments. In the afternoon, the President of the Sangam took the chair and on the motion of Mr. Nallaswami Pillai it was resolved to memorialise Government and the University to make the Vernaculars compulsory in all the Forms of the High School Department and to make the study of any one of the Indian language compulsory in the Intermediate and B. A. Pass course.

Mr. Kandasami Pillai of Kattupattur then delivered a learned discourse on a chapter of the *Sacred Kural* entitled *the non-uttering of vain words.* He pointed out how one could benefit himself and his friends by being sparing in words, and using only such as are necessary to convey his thoughts, and how it was necessary to conserve his time, and how the uttering of useless words involved waste of thought and waste of action.

Pandit Gopalachariar again addressed the audience on his favourite Topic of Kamban's Rāmāyana, and highly interested the audience and every one felt that the time allowed him was only too short. The meeting dispersed after a speech from the President with appropriate praise of the two speakers, and offering thanks to the various members who had attended from different parts of the presidency.

***

The Alandur Sivanadiyar Tirukkutta Tevara Sabha: The third anniversary of the above Sabha is to be grandly celebrated from the 6th to 15th June both days inclusive. Messrs. T. V. Kalyānasundara Mudaliar, Venkatramier, K. Kuppusami Mudaliar, and other eminent men are to deliver lectures on various subjects on those days. A full report of the proceedings will appear next month.

***

The Sacred day of Sri Sekkilar the author and compiler of Periyapurāṇam is to be celebrated on the 8th June '13 by a small and of enthusiastic youngmen at his birth place Kunrattur 3½ miles from the Railway station Pallavaram. There will be lectures and abishekams to the Svamin and procession &c. More of this next month.

***

The Literary Union, Madras, N.C. has availed itself of the opportunity of a short visit of Maraitiruvan Virudai Sivajñāna Yogigal to

Madras to deliver an interesting lecture on 'The Existence of God" on the 31st May 1913. More of this next month.

***

We are glad to note that Svami Vedachalam is delivering successful lectures in Calcutta, Benares and other places on Saiva Siddhanta Philosophy. A full report will appear next month.

REVIEW.

Sri Venkatesa Kalyanam *or The Tirupati Mahatmiyam by T. S. Somasundaram Pillai—a Tamil Drama in five acts. Crown Octo 181 pages. Price Annas Ten. Meykandan Press, Madras N.C.*

This is an original classical story dramatised with the view of popularising the true history of the Deity presiding at Tirupati to which place innumerable pilgrims resort during the whole year. The history is given according to the orthodox Vaishṇava form without any prejudice to other sections of the Hindu Philosophy. This tolerance is a special feature which is most welcome at the present day.

The style and diction are chaste and simple and every one either old or young of both sexes can easily run through the book and be benefitted. The dialogues are all full of moral teachings calculated to improve the mental and moral tenor of the people. The conversation between the heroine Padmāvati and her maid is full of sound philosophy and we wish that every girl should be educated to the "standard which our heroine has attained in secular and philosophical education. True and sane philosophy is more important for women than for men, since women are the makers of men and the nation. She cleverly discusses the question whether our girls' sentiments ought to be consulted when giving them in marriage. What is often done now-a-days is that a young girl who have attained the age of discretion is never consulted when she is married, Often she is mated to one advanced in age and she spends a life of waste and repentance. Sometimes she is mated to an illiterate and poor fellow and her lot is worse than miserable. What our heroine suggests is that our girls ought to be consulted before they are permanently mated to a husband and the parents ought to look for the welfare of the girl first rather than for other considerations which the parents may have in view.

The Reader's attention is drawn to Act V. Scene ii., 'the most interesting portion of the book where the past history of the heroine Padmāvathi is related by Maha Lakshmi who commends her marriage with Mahā Vishṇu. It will no doubt surprise many that the lady whom Rāvana snatched away and kept imprisoned in Asokavanam was not Sita, the ideal wife of Rāmachandra but the heroine of this drama who, in that Yuga had a different birth and a different name.

In the Third Act, second scene, we have the philosophical discussion between Mahā Vishṇu and the teacher of gods Bṛhaspati and the *teaching of Siddhānta* by Vishṇu Himself is very admirable. Hence every lover of Saiva-Siddhānta should possess a copy. Apply to—Meykandan Press, Madras, N.C.